The Bombay Guardian.

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WEEKLY REVIEW.

—We are glad to see that Sir Samuel Baker has been trying to undeceive that portion of the British public who are still sceptical as to the death of Dr. Livingstone. Sir Roderick Murchison insists vehemently that Moosa is and always was a liar. Nobody knew this man better than Dr. Livingstone; yet he chose to have him go with him, and had more confidence in him as a helper than in any other of the party. When the lamented Doctor was in Bombay, surprise was expressed that he would have no European in the party; he would engage none but Asiatics and Africans. We had some doubt at the time of the expedency of this; it is now certainly a matter much to be regretted that he did not take with him one or two Europeans.

—There has been some discussion in the columns of the "*Times of India*" on the question, "Can Bombay hold its own in the commercial world?"

'There seems little doubt that Bombay will hold its own in the commercial world. As the natural harbour of Western India, as the seaward western terminus of a railway system which will shortly cover the most fertile districts of India and will touch Madras, Calcutta, Delhi and Lahore, it will be almost a miracle if the commerce of Bombay be not speedily developed in a remarkable degree. It will require a very large amount of human stupidity and folly, to hinder it from becoming one of the first commercial cities of the world.

What Bombay wants is a class of large-hearted men well versed in the broad principles of commerce. Many among us have come here simply to snatch a fortune, in the fewest possible years. Such men care nothing for developing the mercantile resources of a country, or encouraging true mercantile principles in the land. If profit will last their time, it is enough, and how profit comes matters little. It may come by speculation in cotton, or by the barter of stamped waste paper y'clept shares; by working on loans from joint stocked banks, which will never he repaid. It may come any how if it only comes. This is not commerce. Commerce is a noble thing. Mere higgling for profits is a very mean thing. Let our mercantile community seek to establish trade on sound principles—stand out against ruinous advances—eschew shares—and seek intelligently to develope the vast resources of India: and though a few men may have to wait till they are over five and thirty before they can retire with a competency, Bombay will flourish as the great trading city of India. *

—The agitation about the Colaba Terminus still continues. The embankment for the railway is gradually rising and creeping along the foreshore in Back bay. The equestrian part of Rotton Row was unusually crowded on Wednesday evening. We saw at one time on it, three merchants, an Afghan horsebreaker, and a Parsee boy on a piebald pony. To make this portion of the Esplanade arrangements complete we trust that the "Fee Fund" committee will speedily see its way to provide the community with the horses which are to be ridden in the Row. *

—We have received the Sixty-third Report of the British and Foreign Bible Society. 1867.

The work of the Society has been very satistory during the year. Funds have increased and agencies multiplied. We may possibly take an opportunity of speaking of this interesting Report more in detail, on some future occasion. *

—We observe from some correspondence in the *Times of India* that there is a misunderstanding regarding the conduct of the Brigade authorities at Nusseerabad during the outbreak of cholera in the Royals. The Brigadier reported "that the cholera camps of the Royals are visited by himself or the Brigade Major every third or fourth day." The *Times'* correspondent states that the visits were as follows; By the Brigade Major on 10th September; on the 14th by the Brigadier and Brigade Major. On the 18th by the Brigade Major. No other visit was made until the 23rd when all was over.

We trust that there is some explanation for this. Unless there is, the Brigadier is certainly unfit to command men. The apathy that could allow a commanding officer only to pay *one* visit to a large body of his men in a season like that of a cholera visitation, is a phenonenon in mental history. Even this one visit, if the *Times'* correspondent is correct, cannot have been of much use, for it was made "without visiting any of the Hospitals, the married peoples' camps, or the tents of the soldiers."

If this is true, the Brigadier should be at once removed from his command. If this is not true, an immediate refutation should be authoritatively given. The influence of such announcements must be very bad.

We are glad to hear that the clergymen at Nusseerabad, "have proved themselves true friends in time of need, and have ceased neither night nor day in their attentions to the sick and dying, until they were themselves in their turn prostrated by sickness." This is as it should he. Such men will not lose their reward. *

—The men of H. M.'s 109th received bounty on re-engaging, and the consequence was that Poona for ten or fifteen days was almost a pandemonium. The hospital was filled with men suffering from their frightful excesses. Educated by the canteen system, men come to know of no other use for money than to turn it into vile drink to be poured down their own throats. One of these soldiers took his gun and went out at night, firing wherever he saw a light. He missed killing an officer and shot a native. A correspondent of the *Times of India*, while regretting the results of this bounty giving, finds 'it difficult to see how to avoid it.' If a man is determined to look in one direction only, he will not easily see his way elsewhere. The difficulty appears to us by no means a formidable one.

—Notwithstanding the restraints imposed on Garibaldi, the movement which he has at heart is going forward in the Roman states.

—We understand that Dr. Krapf, so well known in connection with East Africa Missions, is to accompany the expedition to Abyssinia.

Some of our Native friends have a very exaggerated idea of the importance to be attached to the assaults made upon Christianity by English and Continental writers. Because there are unbelievers in Europe, they leap to the conclusion that there is no satisfactory evidence of the truth of Christianity. There were unbelievers in the days of our Lord, and he distinctly notified his disciples that there would always be such among the hearers of the Gospel. Their unbelief can be accounted for without the slightest disparagement to the credentials of the Gospel. In this connection, we commend to our deistical friends the remarks made by Mr. Gladstone, September 3rd, at a meeting of the Society for the Propagation of the Gospel:

"It is," he said, "a period when undoubtedly more has been written and more has been said in a form at least that is serious and earnest, and which commends itself to the thoughts and reflections of men with the purpose at least of greatly modifying and altering the grounds of Christian conviction, to say the least, than has been the case for many centuries. But at the same time the strong conviction, I think, remains in our understandings and our consciences, that Christianity continues to be that which it has been heretofore, the great medicine for the diseases of human nature, the great consolation for its sorrows, the great stay to its weakness, the main and only sufficient guide in the wilderness of the world. Somehow or other, even those who may upon intellectual grounds be questioning many of its details, yet scarcely venture to impeach its moral authority and power. Never, probably, was there a time when the Christian pulse, if I may so speak, of those who believe in Christianity, never at least in recent times has there been a period in which that pulse beat more warmly and more freely; and if this time is a time of crisis, it is not the first time of crisis that Christianity has known. The Church and the religion of Christ are very old. They have endured for eighteen centuries. In the course of those eighteen centuries they have encountered many dangers. Many have been the times when timid hearts took fright, and when the unstable man anticipated to be overthrown. There were times in the early periods of the Church when a Pagan reaction threatened to overthrow the territory that had been gained by the Gospel. There were times when superstition threatened to put out the light. There were times when the revival of Pagan learning threatened to seduce and draw away the whole Christian intellect of the world from the light of the Gospel and from the worship of the Saviour. Therefore do not let us suppose that the trial which has come upon this age is something wholly new and unheard of. Only let us wait a little. 'He that believeth,' we are told 'shall not make

haste.' 'Let us abide the issue.' In the meantime, however, we must not neglect duty, and it is the special function of Englishmen to propagate the Gospel. 'For,' said Mr. Gladstone, 'it is almost an elementary truth, almost a truism, to lay down this doctrine—that Christians, individual Christians, and a people of Christians have positively no right to enter into social and civil relations with those parts of the world which are not Christian, and decline to communicate to them the great treasure which they possess in the Christian religion, and without which all other treasures are valueless."

There are Englishmen in India whose attention might well be drawn to the closing remark in the above extract. How many are entering into social and civil relations with the people of this country, without any sense of their obligation to communieate to them the greatest of all treasures.

Now that Russian America has become the property of the United States, it is probable that the days of the week there will be brought into harmony with those that are known further south. In going round the world a day is lost or a day is gained, according as the voyager goes West or East. Russian America was first reached from the West; California from the East; consequently the day that is known as Saturday in the latter, is Sunday in the former. The Russo-Americans must make up their minds to throw away a day, and when Saturday comes must keep it as Sunday, to the astonishment of their Jewish fellow-citizens. Will the latter insist upon putting a night between them and the Christians? If so, they too must just throw away a day, and call Friday the Sabbath. Should there be any Mahomedans there, these in their turn will be startled and bewildered.

In connection with the death of Mrs. Isabella Wilson, a discourse was delivered by the Rev. Dhunjibhai Nowroji, which, we are happy to say, has been published. It is procurable at the Tract and Book Society's Depository. We have much pleasure in enriching our columns with the following extract:

"She was early and effectually drawn to Christ by His word, providence, and Spirit. In the large circle of Christian friends and accquaintances I have both in this land and Scotland, I have not known one of whom I could say more emphatically than of this lamented friend, that to her to live was Christ. The bent of her whole life was toward this object. Though descended from a very ancient and a most eminent Scottish family; though surrounded by many worldly advantages arising from rank and station in life; though she had connections and friends among the great ones of the earth; and though she could have lived in ease and comfort among them, yet she could truly say with the Apostle, 'What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord'. Though her piety was far from ostentatious,—indeed nothing about her was of that character,—yet even a casual observer could not fail to notice that she was one who lived in habitual fellowship with the Father and the Son through the Spirit. Her love of the Divine Word, submission to it in all its parts, and desire to diffuse the knowledge of it in the world, were a most convincing proof that the Gospel had come to her not in word only, but also in power, and in the Holy Ghost, and in much assurance. It is no wonder, therefore, that she possessed the mind of Christ in an eminent degree. When I call to mind her devotedness to God, to which I have been a witness for many years; her unselfishness, which led her to practise self-denial to a most surprising degree, so much so that many things she did and said were scarcely known to her beloved husband; her humility and meekness, which drew forth the admiration and respect of all who knew her; the equanimity and cheerfulness of her disposition, which never left her even in the most trying situations; her patience and serenity in trouble, resignation to the Divine will, and desire to follow the leadings of Providence in all cases, I say that they were most wonderful, and often put me to shame. Her compassion and sympathy for the poor, destitute, afflicted, ignorant, and for those out of the way, were like the flowing of a deep stream, which pursues its noiseless path steadily and irresistibly. Her zeal and activity were most unflagging and unwearied. Her prudence, thoughtfulness, and consideration for others; her sense of justice and propriety; her attachment to her friends and love to the brethren; her fidelity, and at the same time gentleness in rebuke; her grief at sin and forgivness of injuries, were conspicuous.

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SWISS LAKES AND THE AGE OF MAN.

Those who contend for a very high antiquity of the human race, rely for one of their arguments on the change of level in certain Swiss lakes. There is an important difference between this argument and that which is sought in the mud at the mouths of rivers; our friends contend for an antiquity of 50,000 years when delving in those deposits; they are obliged to content themselves with 6 or 7,000 when they turn to the lakes. Were the lakes contracting during the 43,000 previous years?

A convent, was built on the borders of Lake Bienne 750 years ago; but it is now at 'a considerable distance' from the shore. Then at a much greater distance are the remains of a pile dwelling, that is, a dwelling built originally on piles in the lake. If it took the lake 750 years to withdraw so far from the convent, it must have taken it, says Sir Charles Lyell, 6,750 years to withdraw from the house. How very wildly these scientific theorists reason, is shown very conclusively in Professor Kirk's work noticed by us last week. We give the passage:

"Every one who has paid any attention to such subjects is aware that lakes are in process of being gradually filled up. Their depth is in course of being lessened, and their area is being gradually contracted. Especially when surrounded by lofty and extensive mountains this process is going somewhat rapidly on. The surface of these mountains is being washed down into the lakes, and is lodging there. Every flood brings down large quantities of material for the filling up of the lakes. This material lodges chiefly near the margins of these lakes, little and often none of it reaching the deeper parts of their basins. This is, however, only one of the means by which the area of lakes is contracted. The growth of plants, and the formation of bog through their growth is also going on, and helping the process by which the lakes are lessened in size. No one can doubt the reality of these processes, nor need any one despise the results as a somewhat rough and extremely uncertain measure of time. There is a third most important part of the process by which the area of lakes is contracted, but we leave it for another part of our consideration. If we would enjoy the slightest claim to be accounted men of sense, not to say men of science, in conducting a momentous argument like this, we must reason correctly on all the main facts that affect the process in hand. If we at all understand Sir Charles Lyell, and those from whom he derives his argument, they reason in this as in other cases most wildly.

First of all, we notice the great omission in the reasoning, which allows it to be taken for granted that the process by which a lake is contracted by filling up with river sediment, is equally rapid from its commencement all through. As a rule all lakes are shallow at the margin, and go on deepening more or less as we leave the shore. We have an illustration of how they fill up when we see an embankment in course of being carried across a valley. At the outset a few waggon loads carry the work farther forward than as many hundreds of waggon loads carry it when it has made more progress. The upper surface has to be kept up to the level, and hence as the valley deepens the work becomes tedious. It is emphatically so with the contraction of a lake. It is almost incredible that this should be completely overlooked by such a man as Sir Charles Lyell, yet he manifestly overlooks it, and argues as if the Lake of Bienne had been as deep at its ancient margin as it then was where the old convent of St. Jean now stands, and even at that considerably greater distance from its ancient shore, at which we meet its present waters! The same overlook is manifest in his reasoning on the Lake of Neufchatel.

Let us take an illustration from the progress of an embankment and an imaginary calculation as to the time of its formation by the same forces. Say that it runs a mile along a very shallow part of a valley, and then has to pass over a part five times as deep. It requires a month to carry it forward fifty yards over this deeper part of the valley, and we inquire how long it took to carry it over the 1760. Forgetting the shallowness of the first part of the valley, we conclude that it took about three years and ten months! It may not have taken the half of the ten months. How can man ever reach a sound conclusion by means of such a mode of reasoning as this? That part of the Lake of Bienne which originally lay between the Pont de Thièle and the present site of the old convent may have been filled in less than the half of the time it has taken to fill the portion now between the convent and the lake, instead of requiring eight times as long.

But to see this more fully, we must notice another important omission that is as flagrant as this first one. The amount of material coming down from the mountains is vastly greater in the earlier stages of denudation than in those of later date. The mountains are higher—the slopes are steeper—the snows and rains are heavier—the floods are more powerful in proportion as we go back in the history of the recent formations. The consequent amount of sand and mud is greater, and marshes are more speedily formed. The bog and dry land follow also much more speedily. His ideas of physical geography are certainly very defective who is not alive to this truth. But Sir Charles reasons as if such a truth were a falsehood, or at best—nonentity. Just as he forgets the comparative shallowness of the margins of the early lakes, and the depth of what was (then to be) later margins, so he forgets the slowness of denudation, as it affects the older mountains, and fills so much more slowly the deeper portions of remaining lakes. Is there not a fatal defect in a state of mind that admits of such glaring omissions? Is it a fair result of superior culture when the "cultivated" conjecture so wildly, instead of reasoning with a care that would not leave a fragment of the truth to be overlooked? Beyond all fair questioning, we have a *right* to look for a very different treatment of subjects, on the reasonable discussion of which so much depends.

And yet there is a third and far more serious overlook in this reasoning on the growth of land at the margin of these lakes. There is a lowering of level in the waters as well as a growth of land. But for this the shores could not stand high above the present waters as they now do. The *outlet* of the water is deepening as surely as the waste from the mountains is finding its way to the bed over which that water flows. But the wear of rock at such an outlet may be much more rapid at one time than at another, and will be greater in proportion to the height of the outlet, and the consequent rapidity of the fall by which the lake water leaps into the river below. It cannot be doubted that by means of a sudden giving way of the barrier at the outlet of the Lake of Bienne the ancient inhabitants of the wooden houses on the piles might find themselves living above only swampy ground, instead of above water, in the course of a very brief season of change. The greater part of the distance converted into a marsh, to which our attention is thus directed, might be denuded of its watery covering in one year, instead of requiring sixty centuries! It is to be observed that it is yet only a "morass" which lies between the old convent and the Pont de Thièle, and it would require but a comparative-ly small lowering of the water to produce it as a change from the clear, full lake over which the pile-supported village of the "stone period" originally stood; but this feature of the case is lost

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sight of entirely in the reasoning of Sir Charles and his friends. They reason as if the depth of the lake had no variation—as if the supply of river sediment were uniform—and as if the level of the water had not been lowered. Is it possible to reach a sound conclusion in such a way as this? *(Age of Man pp. 93-97.)*

A man has not to live a great many years in the world, in this age of newspapers, before he learns that while the processes of nature are carried forward by insensible degrees, for the most part and in most places, they are ever and anon, now here, now there, wonderfully accelerated. Very slowly and imperceptibly does the coast line change, as a general rule; but we have not to go many hundred miles from Bombay, or many generations back to find a very great change in the coast line very suddenly brought about. So, new lands appear; rivers change their course; lakes contract or dry up; mountains become plains; ordinarily by slow and long-continued processes; occasionally, in a very summary way. Some geologists have made too much of these violent and abrupt changes; but others like Sir Charles Lyell, have gone to the other extreme and inexcusably ignored them.

As students of the word of God have sometimes been led by scientific discoveries to examine more carefully the language of Scripture, and finally to abandon the traditional interpretations which they had been previously content with, finding the new one not only more consonant with actual discovery, but more consonant with Scripture itself, and with the truest principles of interpretation; so have students of the works of God been compelled to abandon views which they had stoutly maintained in numberless volumes and upon which they had built all manner of arguments and hypotheses. For example, there is the wonderful revolution that has taken place in the views of geologists regarding granite, within the last three years. For a century it has been held to be an established truth that granite was of igneous origin. This was a point disposed of and left behind; not to be questioned and not needing to be defended, but always available as a starting point for argument, and a basis for hypothesis. There were no strata traceable in granite, and so it was inferred that it could not be the result of deposition; ergo, it must be of igneous origin. If there are no strata in it, neither are they in stalactites. The view which is now supplanting the old one is that granite is an 'originally sedimentary rock merely changed in mineral structure by the chemical action of water,' and that 'ordinary and stratified rocks are now in the course of transformation into granite, just as metals are in course of deposition in rocky veins, by means of rain water sinking from the surface, dissolving the rocks and laying down from the solution that wonderful product,' the primeval granite, so-called. The supposed igneous origin of granite required a belief in vast internal fires and in many other things. The overturning of an opinion so long and so universally held, might teach the scientific world humility and self-distrust.

HURDWAR, ONCE MORE.

An article entitled "*Hurdwar and its Lessons*, in the *Friend of India*, affords a new proof of the difficulty that our politicians create for themselves by leaving God out of their calculations. The official correspondence published shows that the authorities were well aware, a month beforehand, of the three millions who were coming on pilgrimage to the shrine at Hurdwar, this year, and that they exhibited a remarkable energy and wisdom in preparing for their reception. The Natives "never ceased vociferating their grateful praises of the Government that had been so kindly thoughtful in providing for their safety and comfort" while engaged in their idolatrous services. 'Never had science so fair a chance of a signal triumph.' Yet the cholera broke out, was carried by the fugitive pilgrims East, West, North, South, and even up to this time we are hearing of its ravages in lines radiating from that centre. The *Friend of India* says:

"Though all officers concur in denouncing the filth and disorder of former fairs, describing a state of things which could only legitimately end in pestilence, and warm into enthusiasm when they compare with this, the perfect order and cleanliness on the present occasion, the overpowering fact remains that for ten years past no death from cholera was known at Hurdwar."

The sanitary arrangements were admirable. But the question that we propose is, Was the action of Government such as to induce in the pilgrims the idea that they had the countenance and favor of the authorities? We think it was. We remember the official notification by which arrangements were made for the honorific reception and entertainment of the Maharajah of Cashmere on his way to the shrine. The extraordinary steps taken to promote the safety and comfort of the pilgrims would naturally be construed by them into a desire to do honor to the great occasion. We should look at these things from the Native point of view, and ascertain the impressions made upon their minds. It was thought to be the removal of a great blot from our escutcheon, when the Government tax on the pilgrims of Juggernaut was done away. But how was it regarded by the pilgrims? As a concession to Juggonath, a bounty to the pilgrims. If by a tax, the number of the Hurdwar pilgrims had been reduced one-half this year, it is possible that 'science would have had her signal triumph,' and the myriads who have fallen victims to the cholera that there originated, would have been still living. It may be very trying to our Government, to take any action that looks like a disapproval of idolatry, but when the lives of a hundred thousand persons are endangered, we have reached the point where necessity knows no law except that of God.

The number actually present at Hurdwar on the 12th of April, was 2,855,000.

MEDITATION.

"*Love worketh no ill to his neighbour.*' Romans XIII. 10.

Having in the previous chapter, exhorted the Christians of Rome to present their bodies a living sacrifice to God, and then translated this general idea into a multitude of particulars of Christian conduct, he here sums up the whole in the one word 'love'; for 'he that loveth another hath fulfilled the law.' He may now confidently speak of the law as something to be fulfilled by Christians; by them alone; having so unequivocally demonstrated in the early portion of the Epistle that by the deeds of the law shall no flesh be justified. Sincerely looked to as a means of justification, it is found to be merely an instrument of torture, but when one has found peace and joy in believing in Christ, the law becomes his friend as it is the friend of God, and teaches him how to let the new nature which he has received find expression in his life. The fruit of the Spirit is love. He is now as intent upon the fulfilling of the law as ever he was; but the great difference is that the law is now on his side instead of being his enemy. This passage then, "love worketh no ill to his neighbour" is one for the Christian to examine and to understand; for it indicates the way in which he is to walk, if he would possess the testimony of a conscience void of offence towards God and towards man.

When we first look at the words, it does not seem as though we should find in them much commendation of the love, for they merely tell us what it does *not* do. But scrutinized a little, they give us a pretty deep insight into the life of love. Not to work ill to our neighbour, no small measure of activity and vigilance is necessary.

God has given me the knowledge of the truth. That truth relates not only to my own peace and usefulness and happiness, but to those of my neighbour. It is addressed to him as it is to me. It is necessary to him as it is to me. It tells of the favor of God, the forgiveness of sin, the help of Christ, the guidance of the Holy Spirit, the hope of everlasting life, avilable for him as for me. If my neighbour's child is ready to die with some complaint of which I know a certain cure, would I not be doing him a grievous injury, if I neglected, simply neglected, to tell him of it? If an advertisement in a foreign paper informs me that my neighbour is heir to a great estate of which he knows nothing, would it not be the part of an enemy to preserve silence regarding the discovery? And how can a Christian possibly justify himself if, while rejoicing daily in a thousand precious promises, he fails to tell his neighbour of the readiness of God to extend to him the unspeakable gift of his love? If you were to speak a ship at sea going in a direction in which it would be sure to be dashed on a reef, with destruction of all on board, and you were to give no intimation of the danger, what would be thought of your conduct? Would you not be fairly held responsible for the cruel silence? And do you think that we can, without responsibility for the awful consequences, allow our fellow-men to rush unadmonished to the judgment seat of God? Ah! if you are working this frightful wrong to your fellow-men, do not flatter yourself that you know anything of the love which is the fulfilling of the law and the seal of the Christian.

You will say, perhaps, I would gladly speak if he would listen. But what I have to communicate is only valuable when it is heartily received, and he is unwilling to receive it. It is distasteful to him, and he will only dislike me if I obtrude the subject of religion upon his attention. If he gave me encouragement to speak I would speak.

That very aversion of his for the truth, is the disease that is to be cured. It is just that which constitutes his danger. If you had a sovereign remedy for some malady that had hold of your neighbour, you would never say, If it were not for the loathsomeness of the disease I would carry him the remedy.

Besides, this truth which you have is not yours, to do what you like with. It belongs to God, and is committed to you as to a steward. A messenger has no right to burke the message with which he has been entrusted. We cannot make a profession of faith in Christ, without assuming the office of a message-bearer.

Have you not that measure of faith in

Christ that will enable you to speak of him to your neighbour? Can you not believe that Christ will bless you and help you in the delivery of the message, so that you shall have no reason to regret the effort, even if it should be unwelcomed of your neighbour? If you have not this measure of faith, is there not reason to believe that there is some flaw in that faith, which, you think, brings you daily the assurance of his forgiving love? Faith proves faith.

Let us pass on to another particular in which love worketh no ill to his neighbour. Love requires us to give our fellow-men the very brightest and best Christian example possible. We are unconsciously but greatly influenced by each other's example. The Church interprets the Gospel to him who unites with it. He judges in no small degree of the nature of its demands, by what he sees in their lives. Many are led perhaps to join the church because they are deceived as to the extent of Christ's requirements by the low state of the church. If you are unconsecrated, you cannot expect that your younger brother, setting out in the Christian life, will be constrained by the mercies of God to present his body a living sacrifice, holy and acceptable. You do grievous harm to your neighbour by carelessness in your walk and conversation. Do not lay to your heart the flattering unction that you are not *doing* anything to him, you are not *aiming* to mislead him. You are responsible to be an imitable Christian; one whose example may safely be followed in all things. Otherwise you are working ill to your neighbour; you are without that love which is the fulfilling of the law.

You harm your neighbour when you speak against him, when you give people an unfavorable idea of him, or say anything that makes it difficult for people to interest themselves in him. A few disparaging words may deprive him forever of the sympathy and help of the person to whom you say them. Have you any right to work ill to your neighbour in this way? The good of society may some times require that you should put men on their guard against deceit and dishonesty. But remembering that your judgments of others, even of facts, have often led you astray, you will not often find an obligation laid upon you to say anything to the discredit of your neighbour.

A Christian then is one that may not work ill to his neighbour. But what is this I sometimes see? A man is convicted of having actually defrauded his neighbours. He has not sinned against any high Christian standard, but against the commonest standard of honesty. He has tried to enrich himself at the expense of others. The thing is brought home to him; it is published in the papers. Yet he calls himself a Christian; worships with Christians; is very particular in his attendance at Lord's day services; all this without any open confession of sin or appearance of shame. It looks very much as though he thought to compensate for the iniquity of his life by such profession of Christianity as is found in those outward observances. What a grievous blow to the body of Christ. How can we bring it about that a profession of Christianity will be understood to be a profession of 'the love which worketh no ill to his neighbour?'

Men show that they are acquainted with this law when they say, as they so often do, even those who have never made any profession of religion, that they have done nobody any harm. We hear men alleging this, in their dying hour, as the ground of their peace. They recognise plainly their obligation so to live that others may not be harmed by them in any way; but how grossly do they deceive themselves as to the obedience rendered to this law. They have all the time cruelly wronged their fellow-men by refusing to put themselves in communication with the treasures of divine grace, that they might share them with others. Samaria was in a state of siege, and suffering from sore famine; some lepers in their despair, went to the camp of the enemy and found that they had been put to flight supernaturally; in the tents was an ample supply of provisions for the famished inhabitants. Suppose these lepers had gone back to the gates, carrying evidences of the truth of their story, and told one of the inhabitants what had occured; surely this man owed it to his fellow-men that he should make them acquainted with these unexpected supplies, and do all he could to alleviate their wants. If he were to pay no attention to the tale, he would be guilty of a grievous wrong against all his fellow-citizens.

NOTES FROM AN INTERLEAVED BIBLE.—

John XVII. 1. 'Glorify thy Son.' Just before he had said, 'I have overcome the world.' See Rev. III. 21.

3. The life eternal here is something that is attainable in immense diversity of measure, even as the knowledge of God in Christ. The perfection of this is the perfection of that. To count all but loss for the knowledge of this. 'I in them' is the perfection of this life. To win Christ and be found in him.

4. By manifesting thee. By giving the world that truth in which thy character is fully contained, though the eyes of men be yet holden from perceiving it. To this hour the greater part of the glory of the Gospel is unsuspected. But Christ has put into it all the glory that shall be seen in the last day and in the world to come.

5. The Word was with God and the Word was God.

6. Thy word. Thine is mine.

7. This is a proof of discipleship. They that know Christ, find God in him.

8. 'Known surely.' Every Christian should aspire to this. Our Lord has a reference perhaps to XVI. 30. 'Came out' here and 'came forth' there, the same in the Greek. The preposition there is *apo*, here *para*.

9. 'Given,' yet thine still, for mine are thine. All that are of God believe in Christ.

10. Thine are mine. Let the believer say this. Let him love whom God loves. They that serve God serve him. No interest but God's. And let the believer add, all mine are thine.

11. So keep them that they may be one. Keep them from selfishness which separates from each other and from God. Keep them from sectarianism, and from the feeling, 'The temple of the Lord, the temple of the Lord are we.'

13. The joy that was set before him. In them, he should enter upon the fulness of his joy. What an argument we are thus armed with, at the throne of grace.

14. I have kept them from the evil by giving them thy word.

15. Believers often passionately pray to be kept from something that they consider to be evil, and are not kept from it; they eventually discover that it was not really evil but the means of great good.

17. To sanctify them is to keep them separate from the unhallowed world. Sanctification is non-conformity.

19. His life was to be the model of theirs. He bore in mind what would be the effect of his example upon them; considered what would be safe and profitable for them and acted accordingly. The believer also knows this principle.

Correspondence.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Will you allow me to draw the attention of your readers to a work of great interest at the present time when questions deeply affecting the well-being and right influence of the Church of Christ are so rife amongst us, and it behoves every true Christian to have a right understanding on all such points. The work is entitled "Whose are the Fathers," and in it is shown that the teaching of certain Anglo-Catholics on the Church and its ministry is contrary alike to the Holy Scriptures, the Fathers of the first six centuries, and those of the Reformed Church of England. The careful perusal of such a work cannot but do good, for how frequently does the Highchurchman allude to the Church as holding the peculiar doctrine he advocates, and yet on careful study of the works of the writers, by whom it is presumed such a one means the church, his proofs and his authorities fall to the ground. But it is an absurdity to appeal to the Fathers at all. As has been wisely said "any thing can be proved from the Fathers," and tho' considerable deduction must be made from such an assertion, yet we must bear in mind that the Fathers were no more unanimous in doctrine than members of the Church of England are at the present day or of the present age. Compare the writings for instance of Dr. Pusey, Archbishop Whateley, Dean Stanley, Professor Maurice, Kingsley, Dr. McNeile, the Bishops of Oxford and of Carlisle. What diversity of opinion we find in them; and yet these writers do not disagree on the most important points more than did the Bishops and Divines in any of the early ages of the church to which Highchurchmen refer. Again, nothing can be more absurd than the cry we often hear, "Oh the church teaches this and the church teaches that." But who comprise the church? Surely the right answer is "all who love the Lord Jesus Christ in sincerity." But have all who so love Christ like opinions on all points? Has such a unanimity been found in any age—in any country? I trow not. And if it is undiscoverable, then the authority of the church as a united body amounts to nothing and appeals to its decisions are absurd. If the Highchurchman spoke the truth, he would say "By the term Church I mean all amongst the Fathers and Divines of the first six centuries, who think as I do." The low churchman is not guilty of any such folly; knowing the diversity of opinion amongst men, he goes to the Fountain of Truth itself, the Scriptures, and drinks pure and refreshing draughts of Heavenly Wisdom there, feeling at the same time that he will not be saved hereafter because he belongs to such an abstraction—such a myth as the ideal church of the followers of Dr. Pusey and the Editors and contributors of the *Powla*, but that he belongs already to the true church because he is saved.

Bombay, 16th October 1867. A. L.

SIR,—The *Powla* of yesterday says there are no translations of the Apocrypha extant in the Indian Vernaculars. Will yourself or your readers kindly inform the public whether this is the case in respect of the Bible and kindred Societies which profess to translate the Bible into modern languages? CHARLES KIRK,

Bombay, Oct. 18th 1867.

[The *Powla* is right, we believe. The Bible Societies have had enough to do in translating the Holy Scriptures, without turning aside to the Apocrypha.—*Ed.B.G.*]

Epitome of News.

SATURDAY, OCTOBER 12, 1867.

—*New York Times*: "There is a monthly magazine published in London called the *Victoria*. It is edited and published by women, and is doing good service in promoting the education of the

sex, particularly in medicine and surgery. It has the advantage of being able to give 'inside views,' and as its articles are generally well weighted with common sense, their *ex cathedra* tone is not unpleasant. In a late number was an article showing forth the multifarious expedients adopted by delicate-minded women to avoid 'seeing the doctor'—not the large class who have nothing of real ailment, but thousands of young girls and women who endure untold sufferings, try innumerable traditionary and quack medicines, attempt to get advice from others who have been through similar troubles, and all on account of their most natural and admirable, but often fatal, scruples of delicacy. There is no doubt that the article tells a very wide-sweeping truth. The remedy can never, nor could we ever wish to see it, be in any breaking down of this feminine delicacy and reserve. But it must be found in the regular training and educating of women to the the art of healing. It is about twenty years since the medical education of women began. There are over three hundred practicing lady physicians in this country, bearing diplomas more or less regular, and in England the movement has, of late, attracted a great deal of attention and favorable comment. Besides the difficulties of practice, the obstructions to proper research and study of the import and tendency of most feminine complaints, are insuperable, and will be until the necessary freedom of investigation is attained by the employment among women of physicians of their own sex. These are delicate matters to talk about, but they are dangerous to let alone, and the sooner their truths are appreciated, the better will it be for humanity."

—*Overland Mail*: "On Sunday, August 18, the main trunk of the Brenner line between Innspruck and Botzen was opened, by which railway intercourse between Germany and Italy, through Tyrol, was fully established. A communication from Innspruck says: 'In consequence of the opening of the Brenner railroad, the last diligence left this place for Botzen on the 23rd inst. The horses were driven by the oldest postilion in the place, wearing crape round his hat. The carriage itself was dressed out with branches of weeping willow.'"

Sir Moses Montefiore's mission on behalf of the Roumanian Jews has effected its object. A telegram has been received from Sir Moses, dated Bucharest, August 31, in which he says: "By the blessing of God, I am happy to say my endeavours have been crowned with success."

The Superintendent of Education in the Southern States estimates that 25,000 negroes have learned to read and write in the last two years.

The project of a submarine telegraph to the Sandwich Islands, Japan and China is beginning to attract attention in California. The San Francisco *Bulletin* thinks it not only practicable, but certain of execution. It recalls the fact that some years ago the United States surveying schooner *Fennimore Cooper*, Lieutenant Brooke, took, soundings between the Farallones and Honolulu; and the surveying officer said that there would be less real difficulty in laying a cable from California to the Sandwich islands than between Newfoundland and Ireland. Brooke went from the islands to Japan, taking, as is supposed, deep-sea soundings all along the route—the data of which are believed to be still preserved at Washington.

Yesterday the foundation-stones of three houses of a new orphanage at Stockwell were laid in the presence of a large gathering, chiefly composed of Mr. Spurgeon's congregation. The interest of the occasion was enhanced by the presence of Mrs. Hillyard, the lady who many months ago gave 20,000*l.* for the purpose of founding an orphanage for boys, and whose name has been a secret up to now. Several additional large sums have been contributed, and are promised to the undertaking, which has every prospect of permanent success.

—*Bombay Gazette*: "A Constantinople telegram in the *Semaphore de Marseille* dated 16th September announces that a formidable insurrection has broken out in the Turkish Provinces of Epirus and Thessaly, where great preparations for this rising had been making for a considerable time past."

—*Malta Times*: "Pursuant to telegraphic instructions from England, H. M. surveying steamer "Hydra," Capt., Shortland, took her departure on Monday last for the Arabian Gulf, calling at Gibraltar for orders. She is to be employed in taking soundings between Aden and Bombay, preparatory to laying the Anglo-Indian Submarine Telegraph."

—*Bombay Gazette*; Rajcote, October 7: "The sepoy of H. M.'s 18th Regiment N. I., Ramjee Rowjee, who murdered his wife, was hanged this morning at half-past six o'clock."

—Quarter Master Serjeant Dalton, at Trichinopoly, murdered his wife in a most barbarous manner with a hammer.

MONDAY,—October 14.

—The *Sind News*: "There is a native report that the Murrees have made a raid on the frontier, plundered a number of Bhoogtie villages, and destroyed one or two outposts of the Sind Horse. The account given is that a regiment of the Horse, ordered on service to Abyssinia, had left Jacobabad and advanced three stages, when they received an express to return in consequence of the above raid."

News viâ Galle: "Some political movement of which the Russians are said to be the instigators has occurred at Hakodate. Reports very vague. No fresh intelligence respecting native Christians imprisoned at Nagasaki. A disturbance has taken place thirty miles from Tientsin, the starving inhabitants having risen against the more opulent classes. Li Hung Chung is in great disgrace for permitting the rebels to break through his limits in the Eastern extremity of Shatung.

—*Times of India*: "The following is a return of troops under orders to embark for England on board Her Majesty's Indian troopship *Malabar*, sailing from Bombay on the 18th instant:—19 officers, 7 officers' wives, and 9 children, 1 warrant officer and wife, 473 invalids, 44 wives, and 76 children, 230 men in health (time-expired) 20 wives, and 30 children, and two officers' servants. Among the invalids are included 8 sailors and marines from H. M. S.S. *Octavia*.

The commissioned officers are—Majors Daniell and Dunbar, 102nd Foot, Major Jervis, 6th Dragoons, Captain Beville, 109th Foot, Captain Fitzgerald, 3rd Dragoon Guards, Lieut. Blunt, 102nd Foot, Lieut. DeSalis, 95th Foot, Lieut. Seagram, 95th Foot, Lieut, Deedes, R. A., Lieut. Chapman, 7th Dragoon Guards, Lieut. Rendle, 2-10th Foot, Lieut. Green, 2-10th Foot, Ensign Fisher, 1st Royals, Assist-Surgeon Corbett, Medical Staff, Assist.-Surgeon Tucker, 2-10th Foot, Quartermaster Jamieson, 95th Regt., Paymaster Samwell, 102nd Foot, Paymaster Cain, H. M. S. *Satellite*, and Veterinary-Surgeon Baldock.

The following ladies, whose husbands have gone to Abyssinia, will also embark on board the *Malabar*:—

Wife of Lieut.-Colonel Wilkins, R. E.
" Major Hobbs, 45th Foot, and 2 children.
" Major James, 10th N. I., and 2 children.
" Captain Macnaughten, 3rd Cavalry.
" Captain Burd, 10th N. I, and child.
" Captain Pierce, 10th N. I., and 3 children.
" Captain Callwell, 45th Foot, and 2 children.
" Lieut. Caldecott, Transport Train, and child.
" Lieut. Blowers, 10th N. I.
" Dr. Lang, Medical Staff.
" Surgeon Stanley, 1-4th Foot.
" Assist.-Surgeon Gray, Medical Staff.

—Up to this time 25 vessels have been engaged by the Bombay Government for the Abyssinian Expedition, exclusive of seven steamers and some tugs of the Bombay Marine.

—Hindoo Reformer: "We would ask the writer of the *Guardian* for his own sake, to revise his study of the Latin and Moral Philosophy to preclude the necessity of his making, any more, poor exhibitions of himself in print, to the disgust of his readers; for it seems from his last issue that his knowledge of these subjects has now become too rusty to be of any use to him as a Critic."

Our Reforming friend has not yet unlearned the native art of giving *shivi*. We shall be curious to see our contemporary's defence of the Latin quotation made by him which we here give again:

"We admit that this new religion is at present confined to a *magnis componere parvo* of the Hindoo community." *Hindu Reformer*, Oct. 1.

—The following from the *Hindu Reformer*, shows that our contemporary can write sensibly enough when his mind is no longer warped by his prejudice: "Some of our contemporaries have lately been exulting over the (as yet doubtful) restoration to caste of Mr. Mahipatram Rupram, a Naggar Brahman, who visited England about seven years ago, though, for ourselves, we fail to see what particular episode in the life of this man has deserved such a proceeding on the part of our brethren. In our opinion, his re-admission to the privileges of 'caste,' instead of being regarded as the 'triumph of Reform,' ought to be looked upon as its most ignoble defeat. Mr. Mahipatram's conduct from the beginning to the end in this matter of caste, has been such as ought to draw upon him the serious condemnation of the whole body of Reformers, inasmuch as he has shewn himself most pitiably wanting in those essential traits,—courage and discretion, which make a Reformer. It will be noticed that the circumstance which deters some of our countrymen from embarking on any work of Reform is, the dread of being compelled to lead a life of total exclusion, with none to sympathise with him in his forlorn condition. But though Mr. Mahipatram was content to live in such estrangement for a period extending over seven years, and was latterly, joined by a number of his friends, he has been weak enough to sacrifice his own sense of what is just and good on the altar of bigotry and superstition, by quietly submitting to a penance of the most humiltatin description. Another man in his position, but one rather of a decisive charater, would, certainly have acted more manfully, and laid the foundation of true reform in the Society in which he lives. Had Mr. Mahipatram performed this shameful penance just after his return from England seven years ago, without taking to himself the honor of a true Reformer, which he has so ill-deserved, it would have been altogether a different thing. As matters stand, the less said of him as a 'Reformer,' the better."

TUESDAY,—October 15.

—Naturalists will find a very interesting letter on the Fauna of Matheran, in the *Times of India*.

—*The same*: "The B. and B. S. S. Co.s steamer *Nada*, Captain Hanscom, which arrived in Bombay harbour yesterday morning from Suez, brings no later news regarding Abyssinia, or the part of the expeditionary force which has already been despatched, than was received by the *Madras*. It is worthy of mention, that part of the cargo brought by the *Nada* came to Suez *via* Port Said and the Suez Canal. This is, we believe, the first time that merchandise of any description has come to India by that route; but now that the Suez Ganal Transit Company are prepared to bring one thousand tons of goods through the canal per day, instances of the kind will be less rare. The advantages of employing the canal in preference to the railway will soon become apparent to shippers, as their goods are placed in boats alongside the ship at Port Said, and never again disturbed till they arrive at Suez. The barges in which they are conveyed are long, narrow canal boats, some fifty feet long by ten wide, drawing from four to five feet of water. The salt water canal continues to make very rapid and satisfactory progress."

—*Madras Times*; the storm at Vizianagram, September 29-30: "The station is a perfect wreck. The damage to property is immense. Nearly every bungalow in the cantonment is more or less injured, and some have been literally blown to pieces. How the occupants of some of the bungalows escaped serious injury is simply miraculous. In two instances bed room ceilings actually fell upon the cots from which ladies and children barely had time to escape before the house-roof came down. Not a tree in the place of any size is left standing. It will take fifty years before this once pretty station will ever be seen again as it was but yesterday. The scene of ruin and devastation which it now presents is most deplorable. I am worn out with fatigue, or would have sent you a less incoherent account of this lamentable event."

—*The Times*: "It has always been insisted, by every constitutional writer in America, that no duty could ever press more solemnly upon the nation than the duty of preserving the written law intact, or of altering it only with the consent of three-fourths of the States. If the lawyers of high standing at the present day unite in casting discredit upon this principle, a stable and fixed central government would be indefinitely postponed. The men who have made themselves famous at the Bar, with but few exceptions, have opposed the assumption of all the functions of government by Congress with an earnestness which we may suppose would have animated Kent and Story in the same thankless task. They have all suffered in their own localities, but Mr. Stanberry is the only one who has had to bear the displeasure of the nation. A fortnight ago he sent to the President a forcible protest against the degradation of the Federal Judiciary by the military commanders in the South. He quotes the opinion of Story that 'a national judiciary ought to possess powers co-extensive with the

Legislative department,' and contends that the abolition of the judicial districts in the Southern States is an act which it is the duty of the Executive to prevent. 'I am solemnly impressed with the belief,' he says, 'that unless the President promptly represses the contumacy thus disclosed to him he will be exposed to the just imputation of a culpable insensibility to the coordinate dignity and paramount sanctity of the national department of Justice.' Mr. Thaddeus Stevens has recently made the singular admission that if the Federal Constitution applies to the Southern States, all the work of Congress in connexion with Reconstruction is mere usurpation. No one has yet pretended that there is any power in the Constitution by which a portion of the States once admitted into the Union can, by a vote in the Legislature, deprive the other States of their privileges under the national law, and set up instead an irresponsible military Government. It is no wonder, then, that lawyers like Mr. Stanberry should persistently affirm that the Constitution has been violated, that the tribunals in the South are unlawful, and that the laws lately passed will carry authority so long only as they are enforced at the point of the bayonet."

WEDNESDAY,—October 16.

—The Waghurs attacked and plundered the village of Khuncote, on the 10th. These Waghurs are the Pindarees of our day.

—*Bombay Gazette*: "The construction of roads in Central Asia, is one of the great undertakings which at present engages the attention of the Russians—if we may credit the statement of our Cabul correspondent whose letter we publish elsewhere. Three roads, radiating from the head quarters of the Russians will be carried south-eastward, southward, and south-westward to Kashmeer, Kabul and Herat, thus establishing a communication between the Amoo and Syrivers and Afghanistan on the one hand, and India on the other."

—*New York Nation* on Mr. Thomas Carlyle: "It may be asked, are we not bound, in consideration of Mr. Carlyle's past services to humanity and free thought, to treat him, even in the midst of what we consider his later aberrations, with deference or respect? We think not; because we believe that he is now using the influence he acquired in his earlier and better days to propagate opinions and justify practices which we consider to be immoral and barbarising, and the triumph of which, would in our opinion, be fatal to everything which makes this world worth living in. Mr. Carlyle has for many years back acted as the apostle of brute force. He employed all the weight of authority which he acquired by such compositions as 'Sartor Resartus' and 'Past and Present' in defence of the absolute subjection of everybody and everything to the strong hand. He has laboured with all his resources to convert the civilised world to the belief that the exercise of power furnishes its own justification, that the sole duty of weakness is to submit, and that the only true civilisers and elevators of mankind are the sword and the whip, and that anybody who maintains that the helpless have rights is a knave or a fool. Nobody can have watched the course of opinion in England and America during the last ten years without seeing that he has been instrumental in converting large numbers of influential men into what we cannot help calling enemies of the human race. He furnished the pro-slavery school of philosophers at the South with most of the ammunition with which they for years bombarded 'free society'—with arguments by which they sought to show that slavery is the divinely ordained condition of the labourer. Nor were his disciples confined to the South. They swarm at this moment in the choicest circles of Philadelphia, New York, and Boston. In England, his influence has been still more marked and malefic. He helped not only to extinguish the generous enthusiasm for human rights which crowned the labours of Clarkson and Wilberforce with rejoicing, but to supply the new commercial school, which holds that the chief end of men is to furnish profits for capital, with a philosophical disguise for their unscrupulous greed. The results of his work were fully revealed when the war broke out here. We say deliberately, that, for the almost devilish outburst of sympathy with Confederacy which was witnessed in the middle and upper classes in England during the first years of the war—sympathy which no crimes or attrocities and no avowals of iniquitous intentions seemed sufficient to check—Mr. Carlyle more than any one man is responsible. The success of the North silenced and cowed that party as far as this country is concerned. But it did not loosen a single article in their creed. How well-grounded they are in their prophet's doctrines was shown after the disturbances in Jamaica. When Governor Eyre came home red-handed from slaughter and outrage, which a Roman pro-consul would have blushed to own, which shocked and amazed all that is most Christian and intelligent in English society, Thomas Carlyle's voice was one of the first to welcome, console, and justify him. Hardly a man sat down at the shameful feast given him at Southampton, who would not and did not defend him in Mr. Carlyle's language. We honestly confess that, right or wrong, we believe it would have been better for the world and for himself if Mr. Carlyle never had written a line, and that he should write as he is writing now.

Times of India: "An *emeute* occurred among the Bhawulpore soldiery at Ahmadpore on the 25th ult., and Captain Minchin, Superintendent of Bhawulpore, proceeded thither with an escort. We now learn that quiet has been established, only several of the mutineers having lost their lives in the disturbance.

—The same journal hears that the Ameer Afzul Khan is dead and that Azim Khan is in Cabul.

—*Indian Public Opinion*: "It is now possible to run through, from Bombay to Calcutta, in three days, or even under. The G. I. P., and E. I. Railways, are issuing through tickets at either *terminus*. The break at Jubbulpore and Hurdah is got over by means of Howard Brothers' Dak."

"The unfortunate native, who was shot by the man Cassidy of the 45th some days ago, is dead. Cassidy has been committed for trial. It seems a great pity that so much money should be put into the hands of men so incapable of self-control as he appears to have been; but it is difficult to see, on the other hand, how to avoid it. Some of the men had large sums thus at command, and some very 'big drunks' were the result. The Wanowrie hospital is, it is said, quite full of men who have got into rows during this short era of unlimitted drink. The man Cassidy appears to have gone out with his ammunition pouch of ball-cartridge on a regular shikar expedition. It was nearly or quite dark, and wherever he saw a light, or heard a voice, there he aimed and fired. It is related that one officer, sitting in his varandah, was very nearly being shot through the head. Numbers of soldiers were on the look out after him, but his whereabouts could only be discovered by his shots. Pleasant sort of thing that?"

—*Friend of India*: "By the death of Lord Dunkelin, his brother, Lord Hubert de Burgh Canning, becomes heir to the Marquisate of Clanricarde. He has assumed the old title of Viscount Burke of Clanmories, and will stand for County Galway. The object of Lord Canning, his uncle, in giving him his name with his property, has thus been defeated, and the name of the younger branch of the Cannings disappears from the peerage after a brief existence."

—The *Belgaum Sammachar* states that the license to sell liquor for the town and cantonment of Belgaum was sold at Rs 57,800 being 10,000 in excess of the proceeds of the last year. This is a sure indication that the people engaged therein are driving a good trade and that the vice is is spreading rapidly. Statistics of the liquor license farms at the several hoozoor stations would be a very useful measure to judge of the increase or decrease of the habits of drinking.

—*The Times*; Vienna: "The Turkish Government has addressed a note to its representatives explaining the conduct of the Turkish soldiers in the Galatz affair. Eleven Jews, condemned as vagrants to be sent out of Wallachia, were placed in a small skiff, which was to land them on the Turkish side of the Danube. They were taken across; the Turkish guards posted along the Danube line refused to receive them, but the Wallachian boatmen, finding a creek where they were unobserved, deposited and left them there The Turkish guards, having found them, re-embarked them in another skiff to take them back to the Wallachian side; but the Wallachian guards were more wary. In vain did they try to land them at different points of the river bank; the Wallachians were always there to prevent it. At last, tired of the game the Turkish soldiers took the shortest way to get rid of their cargo by throwing the Jews into the river. Two were drowned, and the remainder got to a deserted island where they remained until the next day, when they were taken off by some boatmen and carried back. Several of these surviving Jews have gone out of their minds from sheer fright. It seems the Wallachians have made out a very fair case not only about this affair, but in general about the persecution of the Jews, for they seem to have reassured Sir Moses Montefiore and convinced him that rumour had very much exaggerated their hardships. The Jews themselves seem not quite so reassured—at any rate, their admiration and confidence fell off very much towards the end of the stay of this amiable philanthropist.

THURSDAY,—October 17.

—*Bombay Gazette*: Baroda: "In my last I described how the British Government bow down the metaphorical knee to Gunputee. Yesterday, a similar scene took place, and his highness the Gaekwar underwent another periodical soaping. The excitement among the "Sahib Logue" was scarcely equal to the former occasion, neither was the influx of visitors so great as when we mourned for Gunputtee, and drowned our sorrow in the flowing champagne bottles.

"This morning I went to see the Mootee Bagh and the tigers, both of which I had often seen before, but the chief attraction was the "Chuddur" or Holy Sheet, which is to be sent to cover the prophet's tomb at Mecca. Unfortunately we were too late. This sheet is embroidered all over with pearls and precious stones, and its value is said to be something fabulous. The Dirzies have not yet completed it. No one is allowed to approach it except those actually employed on it, as some evil disposed persons once succeeded in carrying of some of the jewels. I could not discover why it was that a Hindoo prince like the Gaekwar should send such a valuable present to the tomb of the Mahomedan prophet. Is he a Pantheist, and does he hope to go to one heaven if he misses another?"

—*Examiner*: "The Governor of Hongkong, Sir Richard Graves MacDonnell, has set that little colony in uproar by a legislative blunder which we should consider very grave indeed if it were possible that the Home Government could leave it uncorrected. He proposes to raise more than 250,000 dollars a year by licensing the Hongkong gambling Hells.

—*Englishman*: "A curious statement was lately made by Dr. Frankland regarding the remarkable difference that is found to exist in the illuminating qualities of the gas supplied to different cities. Thus he showed that, "representing the London gas by 12, that of Birmingham is 15, Manchester and Liverpool 22, Inverness 25, Edinburgh, Glasgow, and Greenock 28, Paisley and Hawick 30. and Aberdeen 35."

Thus, one gas light in Aberdeen is equal to three in London.

—The *Friday Review*, on Baboo Keshub Chunder Sen: "We find him at one time speaking in a most enthusiastic strain of self-sacrifice and self-abnegation; at another time when the steam is down worldly prudence and caution, trepidation and fear seize him. At one time we find the substance of his lecture condensed into a short sentence like this:—'Baboo Kessub Chunder Sen in a lecture delivered at Lahore gave out that Brahmoism is the legitimate result of the higher teachings of the Vedas.' At another time we find him saying 'There is no special friendlines which Brahmoism can show to Hindooism more than to any other form of faith.' At one time his Religion is 'the highest form of Christianity itself, as accepted and believed by the Radical Unitarians, identical with absolute religion, Theism, or, as we prefer to call it, Brahmo Dhurmo.' At another time he informs us that his 'Religion is either adulterated by foreign elements, or dissipated and washed out in abstraction, if it is not dammed up by the peculiar boundaries of national thought and predilection.'

"At one time his Somaj includes not only all India but the whole world. At another it is so narrow that he cannot worship with a man who wears the Sacred thread. And yet this is the man who would absolutely pin down a man *nolens volens* to one invariable consistent life, and who forsooth takes up the lash, as a public lictor or a public Calcraft, to castigate offenders living more consistently than himself. Assuredly much in the way of consistency is expected from the man who thus castigates others, and yet of all who profess to be guided and actuated by sacred principles, Baboo Kessub Chunder Sen and his party are those whose position and principles it is most difficult to discover. So that there is nothing more common than to hear it asserted that Kessub Baboo and his party are *humbugs*, and that by parties who were once his warm admirers and still appreciate his talents. At one time

expectation ran high in every Christian heart, and every Hindoo's spirit was fallen, under the conviction most firm and well-founded as far as words reiterated over and over again could give a firm and well founded conviction, that he was to throw in his lot with the Christians. Finding that he had gone too far he calls a meeting in the Town Hall in which he delivers a lecture which is accepted by Hindoos and Christians alike as a public retraction of his lectures delivered in the Sealdah Railway Station and the Medical College Theatre."

—An unsuccessful attempt has been made to set aside a will in Bengal, on the ground that two of the legatees had changed their religion, by becoming Bramhoists.

—*Friday Review*: "Any one who might have stood for an hour at Neemtollah Ghaut on Tuesday evening and seen the numerous excited processions arriving with the *Thackoors* to be committed to the river, must have had the conviction forced upon him that idolatry has still a firm hold upon native society generally, and even upon the educated Baboos of Calcutta. The crowds in the streets made them well nigh impassable. Many thousands in holiday attire, with eager and interested faces, were evidently surrendering themselves to the intoxication of the scene. Conveyances of all descriptions from the keranchee to the barouche, almost without number were crowded with educated and respectable native gentlemen heartly enjoying the spectacle, the roofs and verandahs were lined with Hindoo ladies whom the excitement of the hour had attracted from their seclusion. Every one of these numerous idols had been set up in some respectable Baboo's house and had been an object of worship and a centre of attraction to many hundreds."

—Same: "The wealthy and well administered principality of Jeypore seems to be taking extraordinary strides in civilization and enlightement, under the influence of the talented and energetic Scotch Presbyterian Missionary, Dr. Valentine, who has, as we have noticed in a late number, not forgotten his Alma Mater, of whose Temperance Society he was the worthy vice-President, the learned and pious Professor Miller being the President. We hope that in the progress which Jeypore is making the zealous physician will not allow his temperance principles to be clouded. And that in endeavouring to engraft Western civilization and Christianity on Eastern forms of Government he will do his best, as we know he will, to preserve Rajpootana from the vices of European civilization that have hitherto proved so destructive to every thing that is good in every quarter of the globe."

FRIDAY,—OCTOBER 18.

—The report of a raid by the Murrees, is without foundation.

—Through the stupidity of a Native pointsman, a collision occurred between two trains at the Surat station. No lives were lost.

—Deaths last week, 267.

—A friend at Poona tells of a great storm there on Wednesday evening with an extraordinary fall of rain. Next morning he counted 170 dead sparrows under a single tamarind tree in his compound.

—*Friend of of India*: "It seems, from statistical Returns of the Annual Value and Distribution of the Agricultural Wealth of the N. W. Provinces, for the year ending September 1866, that, as a rule, of every Rs. 100 of produce from the land sixty rupees, or three-fifths, are absorbed by cultivators, and the remaining two-fifths are as nearly as possible divided equally between Government and landlords."

—There was a slight earthquake at Chittoor on the 29th ult.

—The iron shed on the Apollo Bunder is to be inaugurated by a ball!

TELEGRAPHIC NEWS.

LONDON Oct. 7*th*.—The Abyssinian Pioneer Force under the command of Colonel Merewether, left Aden for Massowah on the 28th September.

The Fenians who took part in the late affray at Mancheter have been committed for trial.

The insurrection in the Papal States is spreading.

The insurgents have defeated the troops in an engagement.

8*th*.—The *Times* of to-day, commenting on a letter from their Calcutta correspondent, denounces two delusions of Englishmen in India—first, that a war with Abyssinia is imperative in order to maintain England's prestige with the natives of India; and secondly, as to the necessity for stopping Russian aggression in Central Asia. It ridicules the puerile strain of Indian criticism on the policy of England.

Latest advices from Italy state that Garibaldi has issued a proclamation attacking Signor Ratazzi, and counselling the deliverance of Rome.

9*th*.—The transport *Euphrates*, with the 60th Rifles on board, left Suez for Bombay on the 4th instant.

A Special Commission has been appointed to try the Manchester Fenians. The sitting of the Commission will commence on the 28th October.

There are reiterated rumours that there will be a winter session of Parliament to vote supplies for the Abyssinian Expedition.

10*th*.—The P. and O. Company have tendered for the increased Mail service to India.

The first distribution of the Kotah Prize Money is announced to take place on the 8th November.

M. Fould is dead.

11*th*.—A more pacific feeling now predominates in Paris.

Latest advices from America state that the Republicans have carried the Ohio elections and the Democrats the Pennsylvania elections.

12*th*.—It is now decided that there will be a winter session of Parliament, which will meet on the 19th November.

15*th*.—Latest advices from Italy state that the Papal troops had attacked the Garibaldians under the command of Menotti Garibaldi at Nerola (? Viterbo). A fierce fight ensued, which resulted in the Papal troops being dispersed in disorder.

The *Moniteur* has announced the defeat of three hundred insurgents.

The Homeward Bombay Mail of September 29th reached Suez on the 11th instant.

The *Baroda* with the Outward Bombay Mail of October 3rd left Suez on the 12th instant at 10 A.M.

15*th*.—Garibaldi has appointed his son Menotti to command the insurgents in the Papal States.

Their numbers are largely increasing. It is intended to make Newla (? Viterbo) the head quarters of Rome is quiet.

Miscellany.

—We take from the *Christian Times* this notice of the late Conference of the Evangelical Alliance, at Amsterdam: "An important feature in the proceedings was the reading of papers by distinguished foreign professors upon theology and philosophy. One day was also devoted to the consideration of "Christianity and human misery." The Rev. Dr. Guthrie presided and delivered a speech of great power and pathos upon the working of Ragged Schools, detailing many interesting incidents connected with those which had been specially under his own care. The Rev, J. H. Wilson introduced the subject of Christian philanthropy and popular literature. Dr. Gladstone referred to Christian work among the youth of the upper classes. Rev. J. Rodgers of London, read an able paper upon the Temperance question, and Mr. John Stabb one upon the social evil. The Rev. John Ross had an opportunity of bringing forward the New Testament plan of Christian Finance, and was ably supported by the Rev. Dr. Cather, who expounded the principles of the Systematic Beneficence Socity in the presence of a numerous audience.

On Sunday a United Communion service was held in the Remonstrant Church, when ministers and members sf various Churches sat down at the same table to commemorate their Redeemer's love. The manner in which the Lord's-day was observed in Amsterdam was very grievous to many English visitors. Shops were generally open, and in the evening, at the popular place of amusement in the city, there was a grand display of fireworks. In the course of the session the Conference unanimously adopted a resolution calling upon all present to use their influence, upon their return to their respective countries, to lessen Sabbath desecration.

The last two days of the Conference were occupied in the discussion of Evangelical Missions. Mr. Fairbrother, of the London Missionary Society, gave an account of what Christianity had done in recent times in heathen countries, and suggested that the churches formed in these lands might, in respect to their ecclesiastical policy, safely be left to the guidance of the Great Head of the Church.

M. Baxter then read an interesting paper upon Zenana work—or work amongst the secluded ladies of India, and showed how those who had hitherto been neglected because of Eastern prejudices were now being brought under the influence of Christian truth. The work of Young Men's Christian Associations throughout the cities of Europe was next reviewed by Mr. W. E. Shipton, and it appeared that there were at present upwards of 800 associations, with more than fifty thousand members belonging to them.

On the last day of the Conference Dr. Mullens, of the London Missionary Society, again introduced the subject of missions. He showed what a work was at present going on in the great Empire of India, stating that it was a striking fact that a healthy change in the religious knowledge and convictions of the people in general might take place to a great degree before direct conversions to Christianity became numerous, or the native churches very large. The condition of the Indian Empire at the present moment illustrated this fact in a striking manner.

At the closing dinner of the Conference Lord Radstock, on the part of English visitors, and Dr. Prince, on behalf of the Americans, expressed their sense of the very handsome manner in which they had been entertained by their Dutch friends. Not a word too much was said, for the kindness of the good citizens of Amsterdam, from first to last, was most constant and thoughtful. The expense of entertaining so many visitors must have been considerable. His Majesty the King of the Netherlands forwarded a handsome contribution to the Executive Committee.

On Wednesday last week the proceedings were brought to a close by a great national open-air missionary meeting. The gathering took place at Vogelenzang, a pleasant country retreat a few miles from Amsterdem. Upwards of ten thousand persons assembled, the day being kept as a general holiday. Pastor Heldreig opened the festival, and was followed by Pastor von Rijhn, of Wassenaar, who delivered an introductory speech upon Christian Missions. M. Looman, the Secretary, then gave an account of the state and manner of working missionory associations in the Netherlands, after which the vast mass of the people divided themselves into three groups before three tribunes, from which they were addressed in English, French, Dutch and German. There was plenty of singing, and some very good band music, and at the close the visitors to the Conference were hospitably entertained. It is the opinion of those who have attended former meetings of the Evangelical Alliance in London, Paris, Berlin, and Geneva, that the recent meeting in Amsterdam has been as successful and as interesting as any of those in former years.

THE STRANGERS' HOME.

HAVE our readers ever heard of the "Strangers' Home?" Then it is our fault if they be strangers to it, and it is full time that they should be told something about an Institution that opens its doors to receive poor wanderers from various parts of the world, men of other races, who brought to London in various ways, principally as sailors on board the shipping, find themselves in the great city like men shipwrecked on a dessert coast, without friends and without a home. During the ten years of its existence no less than 3490 Asiatics, Africans and South-sea Islanders have been sheltered, and their every need supplied, in this Institution; besides thousands visited outside the Home, on board ships in the docks, or at outports.

During the last severe winter a soup kitchen was set on foot, and daily, for three months, four hundred and fifty quarts of soup with bread, were distributed to the destitute poor of the neighbourhood, where the Strangers' Home is situated, several of the Asiatic and African inmates of the Home assisting in the distribution. A gentleman, in a letter to one of the daily papers, thus speaks of the Strangers' Home soup kitchen:—

"When paying a visit to the soup kitchen at the Strangers' Home in the West-India-Docks Road, I saw that charity doled out by volunteers from the 'ends of the earth'—by a Chinaman, a Madrasse, a Singalese, a Central African (captured from a slaver), and another African who assisted Mssrs. Grant and Speke in the discovery of the Upper Nile, in the capacity of cook. &c. If England's greatness is on the wane, we may take comfort in this sight—sympathy from those we have attempted to rescue from destitution, and who are now volunteers and philanthropists in every sense of the word. The praise of men can scarcely reach them, most of them not knowing a word of English, and yet with a little direction,

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n early 3000 portions of soup and bread are dispensed weekly by them."

The following extracts from the Missionary's journal have been published in the Annual Report of the Home, and we think they are better calculated to make readers acquainted with the nature of the work, and to excite their interest, than any remarks we could ourselves make—

Work among the Asiatics of London.

In taking a review of my work among the Asiatics of London, I thank God heartly that He ever put it into my head to study the language they speak, and that He ever put it into my heart to engage in such a work and that I have been privileged to carry out the object of the Home respecting these foreigners wherever I can find them. I have invariably been well received by them, and believe I have been of much service to many, both in temporal and spiritual things. The following case will illustrate the amount of temporal good and the opportunies for spiritual good that continually occur among this class of people.

"Sereepa, a Javanese, was observed standing about the doors of the Home, and on inquiring what he wanted, he said he had heard of the Home and desired to lodge there. He further told me that his captain had his money and his discharge. On the following day I visited the captain, who made kind inqnires about the Home, and manifested an interest in it. He gave me Sereepa's discharge, and called the next day at the Home, and paid in 12*l.*, the balance of wages due to the Javanese. There was a time when a man like this was picked up by his apparent friends, but who were really his enemies in disguise, and all his money and hopes gone in a single night. But this evil is connected with the past. Sereepa's money was preserved, and an attempt made to make him happier, not only for time but also for eternity. But on board of Sereepa's ship was another Javanese, not discharged. I first saw him seated on the gunwale of the ship, observing what was passing, but for the want of an English tongue, he was a silent observer. I called to him in his vernacular which immediately attracted his attention, and the broad smile that spread over his face indicated the pleasure he anticipated in speaking freely. I had no difficulty in reading a portion of God's word to him, and speaking of the Saviour."

Southampton—Conversation with a Sikh.

My work, however, calls me more or less out of London every year, sometimes to superintend the embarkation of passengers at Southampton, and at the other times to collect the destitute at the outports, &c., to form crews in London.

The constant arrival and departure of Orientals to and from Southampton make that port the subject of much interest to us. Few of those noble steam-vessels belonging to the Peninsular and Oriental Steam Company leave that port, or arrive there without Asiatic men-servants and ayahs on board. In the spring of this year I accompanied a Sikh to Southampton, to see him safely off. He had come from India on a visit to His Highness the Maharajah Dhuleep Singh, aad knew nothing of English. We passed a night in the town, and, entering his room early the succeeding morning, I found him looking out of the window across the Southampton Water. "Padre," he said, "I have been watching for the sun. We Sikhs always like to pray to the sun as it is rising. It has been dull this morning, but I have just seen it shining out beautifully, and now you have interrupted me in my prayers." "Shall I go, Baba?" I asked: "No, don't go now; I want to talk with you." "But why do you pray to the sun?" I asked. "Look at its beauty," he said; "look at its greatness. It is the greatest thing we know. Then look at the advantages we gain from it—life, light, food, heat." "Yes, Baba, you are right," I said, "the sun is all that; but think, it is yet only a created thing—only one of the choice things my heavenly Father has made. And if these be so great, what must He be who made them all? The sun can neither hear nor see you; but God can and will, if you pray in the name of his Son Jesus. I never pray to created things, but to the Creator." My companion remarked that Englishmen were wiser than Sikhs. The sun at this time shone beautifully, reflecting itself clearly in the slightly ruffled water. I told him, though it was so splendid, as a created thiug it was doomed to perish. "The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come." "*They* (in heaven) need no light." The Sikh produced his book of prayers in Garmukhi, and read some of them; but I endeavoured to show him his system was without a Saviour, and that without a Saviour fallen man will be lost. The ship in which he was to embark lay some miles out of dock, these large vessels being unable to enter dock at low water. By means of a small steamer we got on board it at an early hour, and, having seen his papers all correct, and all his wants supplied, I left him with the steamer's return. The Sikh watched me from the head of the vessel till nearly out of sight, when he gave me a last farewell by waving his turban in the air, and I returned it with my hat till I lost him in the distance.

Labour at Liverpool.

One Sunday evening when returning from Egremont, on the steps of the Custom-house at Liverpool, I saw a figure gathered up in the smallest possible compass, who seemed to be settled for the night. I took him to be one of the men to whom I ought to pay attention, so I aroused him. and saw in the pale glimmer of the night that I was in company with a South-Sea Islander. He was, indeed, a native of Tahiti, and, I should say, a Christian man, so far as I could glean. I mentioned the names of some of the Missionaries of that island, whom he knew very well, and seemed gladdened at the mention of their names. I repeated the first portions of the Lord's Prayer in that language, so far as "E to matou Metua i to ao ra," when he took it up, and went through with it convincing me that he was no stranger to Christianity. Our means of communication were imperfect, but I understood that he had been in the Missionary schools, and that he loved the Saviour. He had been robbed by a crimp and turned out destitute. Thus Missionaries had gone from England to Tahiti to instruct him in Christianity, but he had come to Christian England, and fallen among thieves. I made him understand that if he could reach London he would find a home and food, and Christians to give him a warm welcome. "Where is London?" was his inquiry. I told him he must walk for two weeks before he would get there. Springing to his feet, he assured me he would go. "Is it there?" he asked, pointing to the north; and hearing he was not right, he pointed in the opposite direction, asking the same question. I pointed in the direction of London, wrote on a piece of paper, to aid him, "Strangers' Home, Limehouse, London;" and having relieved his wants, I wished him God speed, telling him I hoped to see him again in London. With a nimble step he disappeared in the dark in the direction indicated.

At Liverpool I found the Turkish frigate "Ruseed" in dock, with 450 Egyptians on board, together with some few Arabs, but the officers were Turks. I had with me a good supply of Turkish and Arabic tracts and Scriptures, but I asked myself "Will these Moslems, under the eye of their officers, accept them?" I determined to try. There was a long gangway leading from the shore to the deck, guarded by an Egyptian with fixed bayonet, and a notice was posted up, "No admittance except on business." Still I determined to make the attempt. and asked God to clear away all difficulties. I passed along the gangway, but was met by the guard, who held up his hand in a forbidding attitude, and then pointed me to the notice referred to. I presented him with a book and called out in Arabic, "Arabic books." In a moment the musket was grounded, and the book was seized, Others near the gangway accepted of the same offer. My work increased till the guard was lost in the numbers that surrounded him, and an officer was attracted to the spot. He came with all the air of a zealous Moslem, seized the books right and left, and declared that they were prohibited. He then attempted to thrust them back upon me. I knew enough of Arabic to say to him in that language, "These are the Psalms of David, and the Psalms are *not* prohibited." I then inquired for the captain. How mysterious are the ways of God. An interpreter was brought to me. It was no other than my old friend Quadir, who had himself passed through the Strangers' Home. We shook hands, and conversed freely in Hindustanee. I was now introduced to the captain, to whom I presented the papers of the Home, and informed him, if he had men he wished taken care of we should be glad of them in London, or if he wanted men we should be happy to supply them. He exclaimed 'A Home for Mahommedans in the Christian capital!' The fact interested him, which led me to ask him if he had a home for poor Christians in Constantinople, but he replied with a shrug of the shoulders. Having thus far interested him, I asked permission to visit the ship, which was given without hesitation; and Quadir was told to attend me as interpreter. Now the Lord had opened the way The books and Scriptures were circulated by me all over the ship in a very short time. The officer who opposed my visit accepted the book of Psalms. What a pleasing sight it was! Seated on guns, coils of rope, and blocks of wood about the ship, were officers and men perusing Christian works. But they were not all supplied; and an invitation was given me to come again on Friday, as this would be their day of rest, and they would then be glad of another visit and more books; an invitation, I need scarcely say, that met with a suitable response on my part.

It would be a disgrace to the Christian people of Great Britain if so admirable an Institution were not well supported. And yet we find, that on the first day of the current year there remained in the hands of the Directors a balance of no more than 39*l.* 8*s.*—*Church Missionary Gleaner.*

DOMESTIC OCCURRENCES.

MARRIAGE.

WOOD—MACEY—October 16th, at the Free Church of Scotland by, the Rev. D. C. Boyd, G. E. Wood, widower, Inspector Health Department, to Mary Macey, Spinster, of Durham, England.

DEATH.

MCKENZIE—October 12th, at Byculla, Mr. Donald McKenzie, late Deputy Assistant Commissary Ordnance Department, aged 69 years.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

Parties wishing to subscribe to any of the undermentioned Magazines for 1868. are kindly requested to send their orders to the Secretary of the Tract and Book Society, Bombay, before the 10th of November, 1867. The Indian postage for the smaller periodicals is 12 As. yearly; for the larger, Rs. 1-8; but when two or more are taken, the postage is proportionably diminished.

	Rs.	a.
Sunday at Home, per annum... ...	3	4
Leisure Hour	3	4
Child's Companion	0	12
Tract Magazine	0	12
British Messenger	0	12
British Workman	0	12
Band of Hope Review	0	8
Cottager	0	12
Family Treasury	4	0
Missing Link	2	4
Sunday School Teacher's Magazine ...	3	4
Biblical Treasury	0	12
Sunshine	0	12
Bible Class Magazine	0	12
Union Magazine	1	0
Child's Own Magazine	0	4
Infant's Magazine	0	8
Children's Friend	0	8
Good Words	4	0
Sunday Magazine	4	12
Missionary News	2	4
Kind Words	2	0
Gospel Trumpet	0	8

HOUSES AT MAHABALESHWAR.

MR. PAUL MYATT, House Agent at Mahableshwar, has fifty houses to let at from Rs. 20 to Rs. 100 per month and upwards, for the cold season.

The Cold Season is considered to reckon from 15 of October to the end February, and the Hot Season from the 1st March to the 1st of June. The most pleasant, genial, and temperate is the Cold Season when Mahabaleshwar should be visited, and at which period it resembles an European spring, and is most delightful, as the air is clear, and bracing, and the few Visitors who do then come always get Houses very cheap, to hire, either by the month, or for the season. Apply to Mr. Myatt, as above.

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March 14th 1867.

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